The Story of . . .

CHIEF SOLANO

of the

SUISUN INDIANS





The Story of

CHIEF SOLANO

of the

SUISUN INDIANS



SOLANO COUNTY SCHOOLS
FRED G. McCOMBS

Superintendent

Fairfield, California

NOTE

We are grateful to the Pacific Telephone and Telegraph Company for the use of their plates in reproducing the cover picture and the small cut of the statue of Chief Solano.

We are grateful to the Solano County Historical Society for cooperating in the distribution of this publication in order to further the history of Solano County.

PRINTED BY THE

CAMPBELL PRINTING COMPANY
FAIRFIELD, CALIFORNIA

JUNE 1959

THIS IS BOOK

Nº 26

OFFICE OF THE COUNTY SUPERINTENDENT OF SCHOOLS

FAIRFIELD, SOLANO COUNTY, CALIFORNIA

History is a fascinating story of man's adjustment to environment. At a time when our changing pattern of modern living moves so rapidly, it is important that we not lose sight of the necessity for recording historical events.

Solano County is rich in local color and has many roots in the past. The story of the earliest settlers, the Suisun Indians, is an interesting one and particularly as it fits into the third grade "primitive community" study program. Teachers of all grades will find this colorful story interesting and excellent enrichment material for many aspects of our social studies program.

Miss Eileen Minahan, primary consultant of the county superintent of schools office, with the cooperation of many local citizens, has prepared "The Story of Chief Solano of the Suisun Indians."

Sincerely yours,

FRED G. McCOMBS Superintendent of Schools Solano County

Members of the County Board of Education

Mrs. E. Ruth Sheldon, Pres. Dr. Raymond Donnelly, Vice Pres. Mrs. Jewel Watson Mr. E. W. Crozer

Mrs. Dorothy Dreyer

Mr. Herbert E. Pearson Mr. Lawrence H. Wilson

Mr. Fred G. McCombs, Secretary

FOREWORD

The research for this story was done in the spring of 1955. Copies were mimeographed in the office of the county superintendent of schools and distributed to the schools to make available in a single reference information needed for the study of the Suisun Indians and Chief Solano.

Fragments of the story of Chief Solano were found in old histories of the county, in newspaper clippings and in other writings of a fictional or legendary nature. Since little documentary evidence on the subject exists, secondary sources of information were utilized.

We are indebted to Rodney Morgan Rulofson who shared his notes, manuscripts, translations and photographs, and to Harry Rowe for the library assistance and information which he contributed.

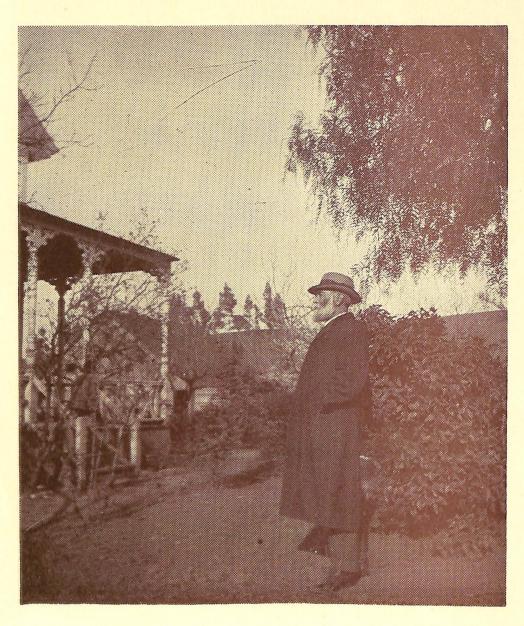
The photographs which enrich the story were done by Dr. J. Carl Conner, director of audio-visual education for the county superintendent of schools office.

Acknowledgment and thanks are due the many friends and associates who read the manuscript and assisted in various ways.

My personal gratitude is hereby expressed to former County Superintendent of Schools Tennant C. McDaniel for his approval of this project at the outset, and to County Superintendent of Schools Fred G. McCombs for his authorization of the printed edition.

EILEEN MINAHAN

Consultant in Primary Education Office of the County Superintendent of Schools



Dr. Vallejo in the front yard of the Daniel Minahan home on "the ranch" near Vallejo about 1910. —(from an old snapshot)

TO

THE MEMORY OF

DR. PLATON M. G. VALLEJO

1841 - 1925

OUR DOCTOR

Early Recollections

I remember his hands.
I remember his beard.
I remember his eyes,
Dark—but friendly and not to be feared.

Each new baby,
He made seem the best.
A proclaimed perfect ear,
Easily overshadowed the rest.

To a child of three, He was more than a physician. Didn't he bring the baby sisters? He was nothing less than a magician.

He gave us our collie, Lady. No ordinary children's pet was she, But a blue ribbon thoroughbred, With fancy pedigree.

If he pampered and loved, All the children in town, The way he did us, His is surely a many jewelled crown.

—E.L.M.

The Story of . . .

CHIEF SOLANO

of the

SUISUN INDIANS

by Eileen Minahan

Photography Dr. J. Carl Conner



The Story of . . .

CHIEF SOLANO

Of The Suisun Indians

Less than a hundred and fifty years ago Patwin Indians of the Suisun Tribe roamed and hunted in the hills and valleys which are now Solano County. They are believed to have had their main village in what is now Rockville, about five miles west of Fairfield, the county seat.

The Indian word Suisun means "west wind" and it was for the west wind of this section of the country that the tribe of Suisun Indians who lived here was named. They were the people of the west wind. The Indian name for Rockville was Yul Yul which means "the place of the setting sun." The sharp rise on the west side of Rockville makes it appear as if the sun

makes a sudden dip and brings an early sunset. Rockville is thought to have been an important crossroads in Northern California and to have served as a meeting place for Indian tribes.

There are believed to have been about 40,000 Indians, comprising thirty-five branches of Patwins (Southern Wintun) in the tribe of which the Suisun Indians were head. They were gatherers, hunters, fishers and basketmakers. They made their houses of rushes, willow branches, or other tree branches. The branches were propped on the ground and bound together at the top much like a tepee in shape. Then the Suisun Indians dug the earth out of the floor and formed a hollow which they reinforced

View of Rockville

Panoramic view of Rockville, location of Yul Yul, the place of the setting sun, where Indians had their main village. Passes to the West and to the North and South can be found. These passes made Yul Yul a natural center for a meeting place.



around the inside edge with mud calking and at the base with stones which formed a sunken floor.

The Suisun Indians wore little clothing. A loin cloth, strings of wood or shell bead ornaments and feather head-dress clothed the braves, and an apron woven of tule rushes or made of rabbit skins, with possibly a cape of rabbit skins sewn together and a basket cap dressed the squaws. We are told that they also made whole dresses of tules.

The Indian women tattooed their faces. Lines drawn from each corner of the mouth and three or four short lines on the chin made up the style of tattoo they used. The men tattooed very little but painted extensively. The paint used was ochre and cinnabar which was obtained by trading. Red was the color most widely used, and it is believed that the cinnabar which produced it came from the mines at New Almaden near San Jose. White clay and graph-

ite were also used. The Indians painted their bodies black with graphite and outlined the skeleton with white clay for Indian dances. The clay also protected the body and kept the Indians warm.

The Suisun Indians' food was wild game, such as elk and deer, fish, berries, and a meal ground from acorns or other native growth. Many mortars and pestles have been found in Solano County as well as bedrock mortars which were used for food grinding purposes.

Hundreds of different rocks and minerals were utilized for special purposes by the Indians. Obsidian (black volcanic glass) was used for making arrowheads. There is no known source in Solano County for this easily flaked natural glass. Arrowheads and spearheads collected from Indian camp sites and old burial grounds in Solano County indicate that the Indians of this area definitely had obsidian. The nearest supplies are close to Santa Rosa,



Old Hitching Rack

This old hitching rack is located in Rockville. Rockville was a stage coach station in early days. Prior to that time it was the meeting place and crossroads for the Indians. Yul Yul, meaning Setting Sun, was the Indian name for Rockville.



Mortars

Bedrock mortars located not far from Rockville.



Petroglyphs

Petroglyphs located on cliffs above Rockville

PHOTOGRAPH BY



Indian Artifacts

Representative artifacts of the Suisun Indians. Arrowheads and spearheads of obsidian, pestles and charmstones in this collection are owned by Rodney Morgan Rulofson.

Sonoma County, Clear Lake, Lake County, and at Glass Mountain near St. Helena in Napa County. It is reported that obsidian was secured in trade from these sources by the Indians of the whole San Francisco Bay Area.

There is evidence from early burial sites to indicate that primitive peoples inhabited prehistoric villages in the bay area as early as 1500 B.C. All California Indians were members of the Mongoloid race. They usually had straight, coarse, black hair, prominent cheekbones, brown skin and brown eyes.

The first white men to come to Solano County were those under the command of Jose Sanchez, a lieutenant in the Spanish Army, who was sent by the Spanish Government to explore the land and to Christianize the Indians in the year 1817.

Jose Sanchez and his men came to a place about where Martinez is today, where the Suisun Bay meets the Sacramento River and flows through the narrows or straits known as the Carquinez Straits. They wanted to cross to about where Benicia now is. There was no ferry boat in those days nor was there the Carquinez Bridge which we cross so easily. The men built rafts of bundles of tule rushes and floated across to the Solano County side.

The Suisun Indians sighted these strangers

crossing and landing at an early hour in the morning and were there to meet them. first poisoned arrow that was shot in the air let the white men know that war was declared. For protection the Indians had bows and arrows, but the Spaniards had guns. These Indians had never heard a gun fired before and found the explosive noise terrifying. A fierce battle was fought which must have lasted more than one day. The Spaniards had the advantage in weapons because of the much greater firing range of gunpower, but the Indians were greater in number. Though the Indian forces were pushed back and many Indians were slain in battle, they did not surrender; they continued to fight bravely until they had retreated as far as Rockville, or Yul Yul, their home village where their women and children lived.

Jose Sanchez and his men thought surely the Indians would surrender when they were forced back to their home. Chief Malica, who was chief of the Suisuns at that time, stepped forward as if to surrender, but instead he started a weird Indian chant. The other Indians joined in the song; it was the "Death Song." At a signal from the chief, the Indians set fire to their rush houses and plunged themselves with their chief into the flames. Jose Sanchez was amazed, and he immediately ordered his

soldiers to rescue the women and children and others from this horrible death. A great many perished, but some fled into the hills in terror. Chief Malica had thought it was nobler for them to destroy themselves by fire than to surrender to the strangers.

When this story is told, the listener always wonders where Chief Solano was that day. It is reported that he and some other braves were off in the hills on a hunting expedition. When they returned, they could see smoke rising from their village. Then they found their homes in ashes and their people destroyed. Those who fled to the hills returned bringing others with them and they quickly elected a new chief. It was Sem-Yet-Ho (Yeto) (The Brave One), a giant brave who towered above the tallest Suisun Indian braves, and who later became known as Chief Solano. It is said that he stood six feet seven inchs tall. He was chosen to unite his people and to avenge his brothers.

Sem-Yet-Ho, the new Chief of the Suisun Indians loved his people; he believed that he must make a wise decision for them. He had

seen the fate of many under Chief Malica. He decided that to save his people he must not fight the stranger, but must get along peacefully with him. He is honored and remembered today because he believed in brotherhood.

Sem-Yet-Ho's own idea of mutual helpfulness and peace with the Spanish, for the welfare of his people, was supported by Father Altimira at the mission in Sonoma.

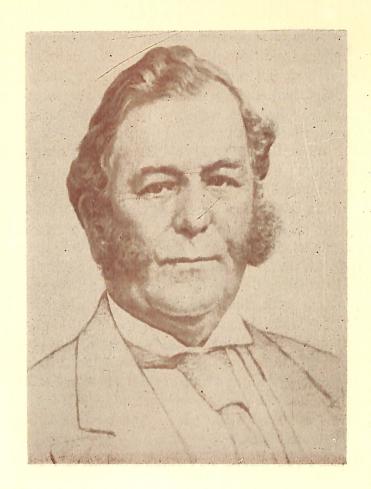
The Sonoma Mission was founded July 4, 1823 and named Francisco de Solano after a Spanish missionary in Peru. It was the twenty-first and last of California's missions, and the only one established after Mexico's independence from Spain. Father Altimira, the young padre who founded the mission, taught the Indians that their only hope was for them to live in peace with the stranger and to work together.

At the mission, Sem-Yet-Ho learned to speak the stranger's language, Spanish, and learned to read and write and keep accounts as well as many skills of the stranger including adobe making and building, farming, and cattle raising. He even joined the stranger's faith.

Mission San Francisco de Solano

This mission was founded July 4, 1823. It was named after a Spanish missionary to Peru. It was the 21st and last of California's missions and the only one established after Mexico's independence from Spain. Father Altimira was the young padre who founded the mission. It was here that Sem Yeto, chief of the Suisun Indians, was baptized and received the name of Francisco Solano after the mission name.





Don Mariano Guadalupe Vallejo

This artist's sketch of Don Mariano
Guadalupe Vallejo hangs in
the living room of Lachryma Montis.
It was done from a photograph
in 1931 as one of a collection
of sketches of historical
characters. The rest of the
collection is at the
University of California.



Lachryma Montis

General Mariano
Guadalupe Vallejo's
American house. It was
Vallejo's home from
1852-1890. It is known as
Lachryma Montis
(Latin-tear of the
mountain), located
outside of Sonoma. His
carlier adobe was in
Sonoma. He arrived
there in 1833 and was
responsible for the
laying out of the plaza
and town of Sonoma

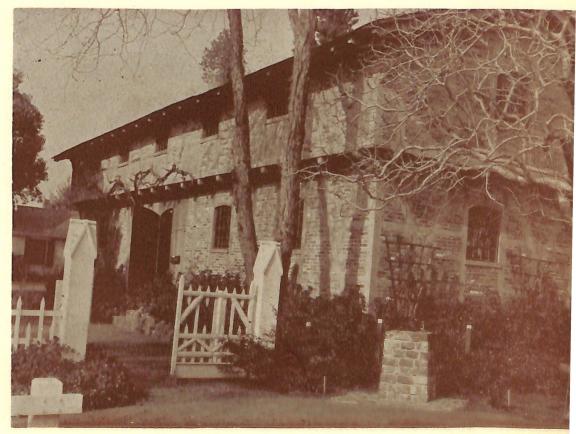


Dr. Platon Vallejo

Son of General Vallejo, on whose report the return of Chief Solano in 1855 after a long absence is based. Dr. Vallejo resided in Vallejo, the town named after his father. He practiced medicine there for many years. He was much loved and is fondly remembered today by men and women who were his patients as children.

Museum—Swiss Chalet

This storehouse, located in the courtyard at Lachryma Montis, Gen. Vallejo's home outside Sonoma, was imported from Europe. It is sometimes referred to as the Swiss Chalet or Casa Grande. It was brought around "the Horn" in sections and assembled in California in 1853. It was a forerunner of the prefabricated housing. It housed overseers and served as a warehouse.



He received the name Solano when he was baptized the name of the mission, Francisco Solano. Chief Solano persuaded many of his followers to become Mission Indians and to accept the peace offered by the Spanish Padre.

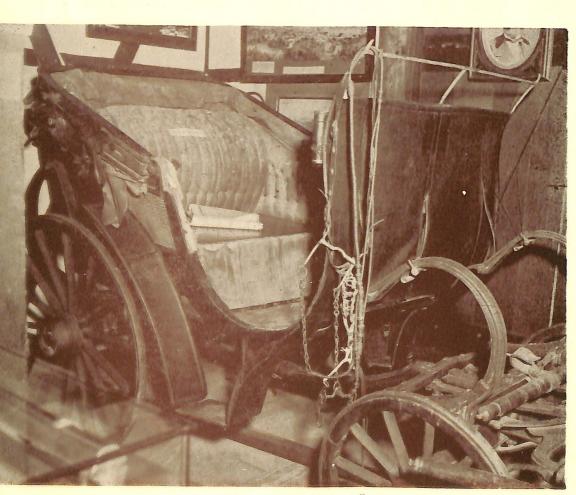
Later, when General Vallejo, for whom the city of Vallejo is named, was sent by the Mexican Government to Sonoma (1834) to build a headquarters for colonizing Northern California, Chief Solano began to doubt the white man. General Vallejo planned a settlement for white men in the middle of Indian territory.

Chief Solano's counselors murmured against the large numbers of Mexicans and Spanish who were moving into their territory. What would become of the Indians? The Indian tribes, including the Suisuns, under Solano's command were about 40,000 strong. An uprising was planned and led by Chief Solano. He was aware of the great odds in battle against the Spanish guns. He knew his warriors were

brave and fierce fighters. General Vallejo heard of the plans and led a force of two hundred men into Soscol Valley where Chief Solano's Indian warriors were prepared for battle.

Chief Solano could not stand to see his brothers slaughtered. They were ready to die; he knew that wave after wave of his fierce warriors would continue to advance over their fallen tribesmen until General Vallejo and his soldiers were all massacred, but the loss would be too great. Other soldiers would come from the Presidio at Yerba Buena (San Francisco). The mission padre's plan for peaceful living should be tried before all the Indians were destroyed. The mighty Chief Solano yielded and arranged for a conference with General Vallejo.

General Mariano Guadalupe Vallejo, born in Monterey, California, in 1807 of Spanish ancestry was twenty-seven years of age and a



Vallejo's Carriage

General Vallejo's carriage is preserved in the Museum at Lachryma Montis. It was made in France, in the style designed for King George IV of England, known later as a Victoria.

lieutenant in the Mexican Army. Though he wore his rough field uniform for battle, he made a fine appearance. He hoped to impress the savage chieftain about whom he had heard. The young lieutenant seated himself on a rock beneath an oak tree and waited. Then he saw the Chief of the Suisuns approaching, dressed only in a loin cloth, a string of ornaments about his neck, and black and white feathers in his headband to indicate his rank as chieftain. He was unarmed, calm, and carried himself with a dignity which brought Lieutenant Vallejo to his feet. He addressed the white chief in the Spanish he had learned at the mission. His only thought was of the welfare of his people and the trust they had placed in him. Sem-Yet-Ho, Francisco Solano, Chief of the Suisun Indians, suggested that the white men and Indians live in peace, together. The giant Indian's reputation for honesty was well known among white men and Indians. These two great leaders studied each other with calculating eyes and mutual respect was born. They could be successful only with complete trust in each other. An alliance was formed which lasted through the years.

Chief Solano and the Suisun Indians later aided General Vallejo and his forces in driving

off the more savage warring Indians to the North. General Vallejo assisted the chief in getting a grant of land. This land he already possessed; it belonged to him by hereditary right, but he wished to revalidate his claim in the eyes of the white man's law. Four leagues of land reaching from Rockville through Fairfield and Suisun and almost to Benicia were included in his rancherio where he had more than 2,000 cattle. The alliance made in 1834, when the battle was averted, grew in strength. Instead of a conquered foe, Solano became a trusted friend of General Vallejo and his right hand man in the conquest of the wilderness.

When General Vallejo and his brother, Salvador, had to be away from Sonoma at the same time, Chief Solano was left in command. General Vallejo made the chief a present of a beautiful horse with silver trappings. On a special occasion the general arranged a surprise for the chief. Forty Suisun braves dressed in the uniform of the Mexican Army and fully armed were presented to Chief Solano as a body guard. A gift from General Vallejo which Chief Solano treasured throughout his lifetime was a silver watch.

Reports are found of Chief Solano and an Indian guard traveling as far as Monterey via

Globes

Terrestrial and Celestial, presented to Gen.
M. G. Vallejo by
Commodore Jones.

Terrestrial Globs-

Made in Boston 1833 shows
Southwest including
California as part of
Mexico

Celestial Globe-

Made in Boston 1833, gift of Commodore Thomas AP C. Jones, U. S. Navy, on his visit to Sonoma in 1842





Buckeye Tree

This buckeye tree marks the spot where many people believe Chief Solano is buried. It is located across the road from the Sam Martin stone house on the Rockville-Cordelia road.

San Francisco and San Jose on business for the general. General Vallejo had the utmost confidence in Chief Solano; he was not unaware of the strange sight the giant Indian and his brothers presented in the streets of Monterey. It was with no slight amusement that the general listened to reports of the amazement of his own people at seeing peaceful Indians in their midst.

In 1837 a Spanish Corporal, who arrived at Sonoma, reported that there was a case of smallpox at Fort Ross. Before long he contracted the disease and soon an epidemic was started. General Vallejo and his family were vaccinated. Chief Solano and some of the natives agreed to be vaccinated, but most of the Indians refused. They plunged themselves into the icy streams to relieve their burning fevers. They did not know how to take care of themselves in this strange sickness. It is estimated that 75,000 California Indians were wiped out in the year 1838 by this terrible

epidemic which swept through the country. Of the 40,000 Indians under Chief Solano's command, it is believed that only about 200 of the Suisuns in the Yul Yul area survived.

Chief Solano, the mighty Chief of the Suisun Indians, was without a tribe. He had been a friend of the white man; he was often a guest in the home of General Vallejo. He was a guest there at the time of the Bear Flag incident in 1846. As an Indian chief, he wanted to gather a band of his scattered warriors and come to the defense of the general against his captors. He could not understand General Vallejo's yielding to the invaders and going off to Sacramento as a prisoner. Chief Solano was sure that his friend was going to his death. Not long after the general was taken prisoner, Chief Solano, overcome with loneliness, rode quietly away and was not heard of for many years. He could not know that General Vallejo was released almost immediately. It is believed that he traveled north looking for a tribe of Indians over whom he could have sovereignty. One report of his wandering to a land of ice and snow, where the sun remained suspended in the heavens, leads to the belief that he traveled as far north as Alaska.

It was not until 1855, almost ten years later, that the chief was seen again. In the fall of the year when the grapes were ripe, Platon, son of General Vallejo, was home from two years' study at Mount St. Mary's College in Maryland. He was seated with his parents on the veranda of Lachryma Montis, his parents' American home built in 1852. He was telling them about his trip through Panama and describing the eastern cities which he had visited. Suddenly they sighted a tall familiar figure striding down the avenue of trees. It was their old friend, Chief Solano, coming in the wide gate. He was wearing the white man's dress of trousers, vest, and coat. (This was different from that cold, early morning long ago when Chief Solano had come to Sonoma in his native dress and General Vallejo asked him if he weren't cold. The chief asked the general if his face were cold. When Vallejo said, "No," Solano said, "Indian all face.")

Platon and his parents rushed out to greet the chief. Solano said that he had heard that the general was still alive and so he had come back to be of service. Two of Solano's daughters, who made their home with the Vallejos, saw their father being warmly welcomed and were overjoyed at his return. The chief told of his wanderings. He remained with the Vallejos at Sonoma for a time and then went to Fairfield and Suisun to visit old friends.

The romance in Solano's life most frequently related is of the time he saw the beautiful Russian princess riding in the woods with an escort of her husband and several other Russians. Chief Solano wanted to kill the men and keep the beautiful Lady Helena, from whom St. Helena gets its name, as his bride. More reasonable conduct was advised by General Vallejo and the Russian party was permitted to proceed in safety.

It is reported, though, that Chief Solano had a Christian wife. She was a stately Indian princess who stood five feet nine inches tall. Her Christian name was Isadora. She was the mother of a number of daughters and one son, Angel. It is said that Isadora lived at Sonoma with the Vallejo family until the middle 1870's. Some people say that it is she who is the tiny Indian woman pictured in the old photograph at the museum at Lachryma Montis today, but

Island

Island in Petaluma
Creek, which,
according to
Indian tradition,
was the burial
place of Indian
chiefs.



the reliable report of her unusual height discredits this story.

There is a story that it was shortly after his return to the Suisun-Fairfield area that Chief Solano died and was buried near Rockville where his tribe and he had lived in his youth before the coming of the Spanish. Some people believe that the buckeye tree across from the Martin home, the large stone house south of Rockville, marks his grave.

There is some evidence to indicate that the chief died near Petaluma and was buried on an island in Petaluma Creek with great honors by his fellow chieftain, Comino Ynito. Located there is a large mound, fifty feet high, which, according to Indian tradition, was the burial place of the Indian chiefs. One account states that there was an immense funeral train of

Indians gathered from a distance and in procession for the burial of the high chief of the Suisuns. Some believe that his silver watch and his saddle with the silver mounting are buried with him.

Chief Solano served his own people well and was a friend of the early settlers. It is for his acts of brotherhood that our county bears his name. One example of Solano's loyalty to General Vallejo is reported in an amusing incident involving the mistaken capture and arrest of Commodore Thomas Ap C. Jones of the U. S. Navy and the armed Americans who accompanied him in the year 1842. Commodore Jones was expected by the general; however, Jones traveled by a route not anticipated by the general which took him through the hills of Huichica Valley, west of



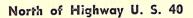
Dedication

School children participated in the dedication pageant at the dedication ceremonies in 1934.

PHOTO BY R. M. RULOFSON

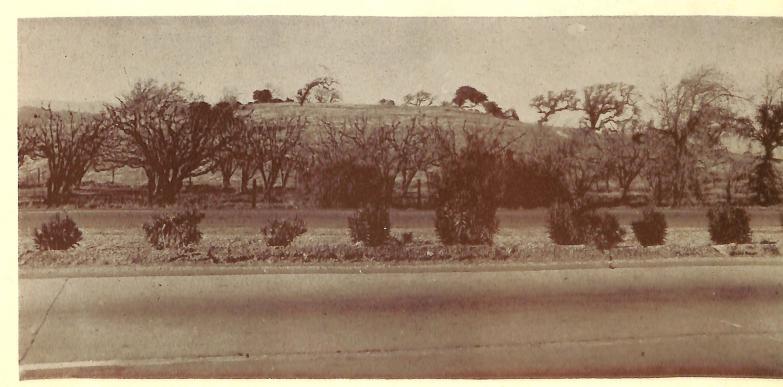
Bronze Statue

The statue of Chief Solano by William Gordon Huff as it stood from 1934 to 1938



Hill where Chief Solano's monument originally stood. The stone on the top of this knoll near Rockville marks the spot where the statue of Chief Solano was placed with ceremony in 1934. This was 100 years after the pact for peace into which the Indian Chief and General Vallejo entered in 1834. The statue was moved to its present location on the County Library grounds in 1938.





Napa. When Chief Solano saw this armed company, he placed them under arrest, threw them in the "calabozo," and reported the news to the general. It was after midnight when the American commodore and his men were hastily released by the general amid profuse apologies and explanations. The guests were taken to the quarters prepared for them. Supper was served, and preparations for the official welcome to be held in the morning were completed. It was on this visit that Commodore Jones presented General Vallejo with the terrestrial and celestial globes made in Boston in 1833, and still on display in the museum of Lachryma Montis.

In 1934, one hundred years after his pact

with General Vallejo, a 12-foot bronze statue was placed with ceremony on a hill near Rockville to honor the memory of this great chief. It was through the efforts of the lodges of the Native Sons of California, the Improved Order of Red Men, and the Degree of Pocahontas that the statue was erected. Funds were appropriated by the people of the State of California. State Senators, Herbert W. Slater of Santa Rosa and Thomas McCormack of Rio Vista are credited with the enabling legislation. liam Gordon Huff was the sculptor. The original site near Rockville was donated by the Order of Red Men of the Reservation of California. The dedication pageant in which children of Solano County Schools participated, was



Statue Today

The twelve foot bronze statue of Chief Francisco Solano in the county library site today.

directed by Miss Anna Kyle, music consultant for the Solano County Schools, Miss Mary Jean Davis and Miss Clara B. Dills. Mrs. Louisa Emparan, daughter of General Vallejo, and honored guest at the dedication ceremony, sang "Chiapanecas" and led the enthusiastic audience in the clapping chorus. Photographs of the ceremony were done by Rodney M. Rulofson who has since made them available to the county schools.

In 1938 the statue of Chief Solano was moved into Fairfield and placed where we see it today on the grounds in front of the Solano County Library.

The tablet which accompanied it bore this inscription:

FRANCISCO SOLAÑO CHIEF OF THE SUISUN INDIANS FRIEND OF THE WHITE MAN

After this is inscribed a tribute written by Solano's loval friend, General Vallejo:

> "TO THE BRAVERY AND IN PARTICULAR TO THE DIPLO-MACY OF THAT GREAT CHIEF-TAIN OF THE SUISUN INDIANS, CIVILIZATION IS INDEED IN-DEBTED FOR THE CONQUEST OF THE TERRITORY WHICH TODAY COMPRISES THE COUN-TIES OF SOLANO, NAPA, SONO-MA AND LAKE."

> > —General Mariano Guadalupe Vallejo

Stpril 2, 1846_ When the he Mative Californians debated the fate of the Province of California Mexican Assembly Monterey, California: D pronounce for annexation to France or England ... but 9 hear some one sau "Dlo Monarchy" ... " Dut is not Monarchy better than Anarchy!"

General Jose Castro STEEL STATE

"D cannot, gentlemen, coincide in opinion the cession of our country by France ir England. It is most true that to tely any longer upon Mexico to govern ind defend us would be idle and absurd ... My opinion is made up that we must persevere in throwing off the galling woke of Mexico ... We have indeed taken the first step by electing our own governor but another remains to be taken, and that is annexation to the United States. On contemplating this consummation of our besting, & feel nothing but pleasure, and Sask you to share it . . . When we join our fortunes to hers, we shall not become. subjects, but fellow-citizens, possessing all the rights of the people of the Anited States and choosing our own federal and local rulers....

We shall have a stable government and just laws. California will grow strong and flourish, and her people will be prosperous, happy and free. ... Look not, therefore, with jealouss upon hardy pioneers who scale our mountains and cultivate our un upied plains; but rather welcome them as brothers, who come to spare with us a common desting.

I PARTE TO A

General Mariano Guadalupe Vallejo

Proclamation

General Vallejo's proclamation in which he urged annexation to the United States. It is displayed in the museum at General Vallejo's home near Sonoma.

Selected References

- A Memorial and Biographical History of Northern California Solano County p 246-252 Chicago, Lewis Pub. Co. 1891.
- Garrison, Myrtle. Romance and History of California Ranchos. p. 143, 144. Harr Wagner Pub. Co. 1935.
- Geologic. Guidebook of the San Francisco Bay Counties. State of California, Department of Natural Resources. Division of Mines. Bulletin 154, 1951.
- Gregory, Thomas. History of Solano and Napa Counties, 1912.

 Los Angeles, Historical Record Co.
- Hoover, Mildred Brooke and Rensch, H. E. and E. G. Revised Teiser, Ruth *Historic Spots in California*. p. 361. Stanford University Press 1947.
- Hunt, Marguerite. History of Solano County, California. Chicago: Clarke Publishing Co. 1926.
- Kroeber, A. L. Handbook of the Indians of California. Berkeley, California Book Co., Ltd. 1953.
- McKittrich, Myrtle M. Vallejo, Son of California.

 Binfords and Mort, Publishers 1944. (Rich in reference to Francisco Solano).
- Roberts, Helen M. Big Chief Solano, a tale of Mission San Francisco Solano. (Pamphlet) Stanford University Press 1948.
- The California Highway Patrolman. August 1937. p. 36, 48, 49-50. Davis, Mary Jean. Chief Francisco Solano.
- Webster, Calvin B. Educational History of Solano County. San Francisco Bancroft Co. 1888.





